

THE CHRISTIAN AND THE SABBATH

The sermon herewith printed was preached in the Abbeville Presbyterian Church on May 5, 1912, and is the sequel to that published heretofore in this paper. It seeks to present the attitude Christians should maintain towards that portion of their time which they should dedicate solely to religious service. The sermon has been furnished at the request of the editors of this paper, who have kindly consented to publish it at the solicitation of many who heard it delivered.

"This is the day which the Lord hath made; we will rejoice and be glad in it."—Psa. 118:24.

On last Sunday morning we preached on the subject of the Sabbath, the seventh day of the week, and sought to present the truth on this matter as found in the Bible. Practically all that we said concerned the seventh day of the week, ordinarily called by us Saturday, but which with Scriptural propriety we might call the Sabbath, and not Sunday. The Lord's Day, that is the first day of the week, which we call Sunday, was spoken of only incidentally. What we say today will concern chiefly the Lord's Day, though the Sabbath will be mentioned when necessary in order to clear the minds of many of evident confusion that exists there on this subject.

The first mention of the Lord's Day by name in the Bible is in the 11th Psalm: "This is the day which the Lord hath made; we will rejoice and be glad in it." In the 12th chapter of Mark, after Christ had spoken the parable against the Jews of the vineyard and the murder of the son of the owner, he asked them, "Have ye never read, the stone which the builders rejected is become the head of the corner? This is the Lord's doing; it is marvelous in our eyes." It is an exact quotation of the two verses preceding our text. The stone is Christ, as all know. The builders are the Jews. The stone rejected is Christ, rejected by the Jews. The stone raised to the headstone is Christ raised from the dead after his rejection. The marvelous doing is the resurrection: "This day," spoken of in the text is the day of God's marvelous doing, that is, the resurrection of Christ from the dead. The day of the resurrection is therefore the day of the Lord made, and he made it. It is His in a special sense, and should be called the Lord's Day. Now, since the resurrection occurred on the first day of the week, it follows of necessity that the first day is the Lord's day. The Psalmist, speaking by the Spirit, says that those who love the Lord will esteem this day above all other days in the week.

Though this is the first mention by name of the day in the Bible, it is referred to in Lev. 23:10-11. In connection with the feast of first-fruits a sheep was to be brought to the priest and on the day after the Sabbath, that is the first day of the week, he was to lay it upon the altar. The day after the Sabbath, that is the first day of the week, is mentioned in connection with I Cor. 15:20, "Now is Christ risen from the dead and become the first fruits," we see that it is the first day of the week, and as Christ rose from the dead on the first day of the week, we find anticipated in Leviticus, as well as prophesied in the Psalms, the resurrection of Christ, and the day declared to be the Lord's Day as plainly as words can declare.

The only other place in which the Lord's day is specifically mentioned is Rev. 1:10. In this passage there is nothing to indicate which day in seven it is. But in many places in the New Testament we find that the disciples came together on the first day of the week, and whatever stated times there were for worship or service for God, the first day seems to have been the one most used. But there is no specific command anywhere in the Bible making the first day of the week a day of legal obligation, as the seventh day of the week was under the law. The Christian would then like to know, has God made known His will to reference to the use of time, as He

ed, but because they love Jesus, their Savior, they will use it for him.

The fourth commandment reveals a principle which is borne out by experience and the example of the early church that one seventh of our time should be used especially for the Lord. One who loves the Lord will want at least one seventh. The real children of God by faith in Christ usually take a greater interest in the Sabbath than in any other day of the week. For they use the hour or so on Wednesday night, they use about an hour every day in private and family worship, they spend seasons in protracted service, and the Sabbath, for the Lord, devotes a great deal more than one-seventh of the time to God.

It is a very fair question, therefore, as indicating the spiritual condition of a congregation, for our General Assembly to ask how is the Lord's Day observed. (Note if you please it is the Lord's Day, not the Sabbath about which this question is asked.) Do the people spend that day, which is, by the law of the State, kept free from intrusion, do they follow the example of Christ and use it for active service for him, do they seize this time, in Abbeville, for it is about ourselves we are talking in going down to the mill village, where work is stopped, and seeking to impart to those there the blessings which they enjoy, by going out to neglected districts and spreading the good news of the gospel, together and not apart, as Christ, worshipping God and singing his praises, in the stated meeting at 11 and 8, but also by gathering into the Sunday school the children who are not favored as theirs? Do they lay by in stores, or do they do honor God and their profession by sleeping late Sunday morning, or spending the afternoon in selfish idleness or in fretting that they cannot get to church, or do they, at least outwardly, in the sanctuary, though of course such worship could not be real, or by showing an unwelcome spirit when those who happen to be poor come to hear the gospel in their church and thereby saying, like the Pharisees of old, "I thank thee that I am not as other men are," or by not coming up to the attainment of the stony Jew of old who gave a tenth of his increase, and instead of laying by for the Lord as he has prospered him, laying by a bare pittance for His service. It is a fitting question. How do your people observe the Lord's day?

I am satisfied that the churches are full today of legalists, of men who professing to be saved by faith, yet really think that they are virtuous because they do this or that or do not do this or that. And these legalists use the Lord's Day, which was intended to be used not primarily for rest, as a day of lazy idleness, refusing to use their talents, which are so many and so fine, for the glory of Christ and sooting their consciences under the pretense that they are keeping the fourth commandment, and thus making use of the word of God, as the devil did, to escape sacrifice for Christ.

Now let me show you a blessed secret: Nature and Scripture reveal the fact that man needs physically one day's rest in seven. But the Christian, if his covetousness does not tempt him into working the six days in work that is right, will find greater physical rest in worship and active service on the Lord's day than in idling and sleeping.

Recall that wonderful scene in our Lord's life. He worked and worked on, on his way from Judea to Galilee, he sat on the well near Samaria. Think of the Creator of all things weary and so in need of rest that he did not need food now. He had been engaged in a spiritual service and this took away his weariness. And in this we have an example of what we need by the physical labor of the week before. But in order to get the best physical blessing for ourselves as well as spiritual, if we worked with might and main in teaching the Christian and his children on the Lord's Day, it would go farther than morning naps or afternoon sleeps of laziness than anything else.

There is one matter however which ought to be remembered by every Christian, or not. If you are not a real Christian, so far as I can see from the Bible you are under the law and bound under the penalty of the law to keep the seventh-day Sabbath. If you are a Christian, you are not under any legal obligation at all, you are not under the law, and so the seventh-day Sabbath has no claim upon you either as an obligation or privilege. But whether you observe the Sabbath or the Lord's day or for whatever reason, the whole Christian world is guilty of a most serious sin in connection with the day, namely, the sin of the day of the week. The Heavens Christendom began the day at midnight. The Scriptures from Genesis to Revelation begin the day at sunset. Originally the evening and the morning were by the first day, not part of the evening and all the daylight and part of the next evening, but the evening and the morning constituted day. On the first day of the week when the disciples came together to break bread Paul preached to them, intending to depart in the morning. He preached till midnight, and after the young man fell out of the window and was restored, he continued till daylight and then travelled on the Lord's day. At the end of the Sabbath Christ rose from the dead. But we need not multiply references. About this there is no dispute that the day began and ended at sunset, and we have the godless change? And having made it, we are reaping the consequences. Suppose the state made its day of rest begin at sunset, as it has a right to do. Since it has made Sunday the day of rest, it is to rest, what an advantage that would be to us Christians! All the work would cease at sunset Saturday. There would be no tired clerks working on the Lord's day, no tired employers. A quiet evening at home with all the cares laid aside. A restful night, and then with a vigorous mind the morning of the Lord's Day spent in Bible school and refreshment, and then after dinner the whole of the afternoon spent in active service, rendering to less favored ones the blessings of grace which we ourselves have, and when the sun set and the Lord's day ended, gathering the family at home to enjoy whatever was of interest to them all. How this could be practically accomplished, with things as they exist today we do not know, but the benefits of it all are manifest to any thinking man.

Just a moment ago we spoke of Paul's travelling on Sunday. At Troas he preached all night and at break of day departed and went from Troas to Assos. Here we find Paul travelling on Sunday when it is evident from the narrative that it was not necessary, for he had been in Troas already seven days, and could easily have done his preaching some days before. However, we know Paul did right. Upon what principle would the Scripture justify this conduct? Or to put the question in one of its many forms, is it right for me to ride on the trains on Sunday? That which I say is intended wholly for Christians, for those born again. This and similar questions are to be settled by these simple principles: Is the act for God's glory? Is it according to the law of love? Does it offend a weak conscience? Take the individual who is considering the question. Will riding on the train on the Sunday in question be for God's glory? By using this time which is afforded me as free from daily work in riding on the train, will I do more in that way to glorify God than in any other way? An honest answer to this question will go a long way towards settling one's mind. Then the other principle, the law of love, will determine it. In order that I may ride on Sunday many men are forced to give up their day of privilege. Is it Christlike to deprive my brother man of privileges which can only be enjoyed on the Lord's day? Mr. Thomas S. Perrin and Mr. Lewis Perrin, of Spartanburg, spent Sunday here with their mother, Mrs. L. W. Perrin. Miss Caroline Gary and Miss Sara Perrin are home from College for Women. Miss Frances Lawson is home from Columbia, where she has been a student at the College for Women.

HAD SEVERE HEADACHES SEVEN YEARS

I have been subject to severe headaches for about seven years. My head would ache so badly at times that I could scarcely stand it. Doctors seemed to be unable to give me relief, though I tried several of them, and

took many kinds of headache medicines and tablets. About a month or six weeks ago I tried Hunt's Lightning Oil, which gave me almost instant relief, and I am glad to say that I have been entirely free from those

terrible headaches since. From my own experience I can say that Hunt's Lightning Oil is without an equal as a reliever of pain, and I only wish that I had used it several years ago.—Mrs. W. T. Dixon, Sherman, Texas.

Sold by The McMurray Drug Co., Abbeville, S. C.

were here last week to attend the Rosenberg-Levi marriage.

Mr. Henry H. Du Pre has gone to Spartanburg to attend the Shriners' meeting. Mr. and Mrs. T. R. Robertson have gone to Columbia. Mrs. Robertson will be treated while there. Her friends here hope that she will soon regain her health and strength.

Mrs. Isenau and Miss Lucile Isenau of Manning, were here to attend the Rosenberg-Levi wedding.

Miss Esther Graydon is home from College of Women in Columbia to spend the summer with her parents, Mr. and Mrs. W. B. Graydon.

Miss Ada McMillan is at Clemson to attend the closing exercises.

Mr. Robert H. Coleman is home from Charleston College for the summer months.

Mr. J. Barret Visanska, of Columbia, brother of Mr. G. A. Visanska, attended the Rosenberg-Levi wedding here last week.

Mr. Francis Mabry, one of Abbeville's most popular boys, is home from Charleston College for the summer vacation.

Miss Ann Beattie of Winstonsboro, is here visiting her sister, Mrs. J. C. Thompson.

Miss Eunice Calhoun and Miss Caroline Graves left Tuesday for New York. They sail Saturday for Europe, where they will spend the summer.

Rev. Mr. Cornish spent Saturday and Sunday here.

Miss Lollie Calhoun is at home from Greenville, where she taught the past year.

A Family Jar.

"I didn't get much of a man," snarled the wife.

"Well, you wouldn't expect a first-class man to pick you out, would you?" said the gentleman's comeback.

And then the row was on, full blast.—Louisville Courier-Journal.

Baldheads

Moro Women are Bald than Men, Says Authority.

This is a startling statement but it's true according to an article published in a standard magazine this year.

One thing is certain, PARISIAN SAGE will surely prevent baldness by stopping the hair from falling, but it won't grow hair after the head is bald.

Ladies, look after your hair, destroy the dandruff germs with PARISIAN SAGE and dandruff will disappear.

It stops scalp itch over night and is guaranteed to be the most refreshing, refined and agreeable hair dressing that can be obtained. Sold by C. A. Milford & Co., and druggists all over America for 50 cents.

"My hair was falling out, and I was troubled with itching scalp. I received no benefit until I tried PARISIAN SAGE"—Mrs. George Thunder, R. F. D. 5, Marshall, Mich.

Abbeville-Greenwood MUTUAL INSURANCE ASSOCIATION

Property Insured, \$2,100,000 February 1st, 1912.

WRITE TO OR CALL on the undersigned or the Director of your Township for any information you may desire about our plan of Insurance.

We insure your property against destruction by FIRE, WINDSTORM OR LIGHTNING, and do so cheaper than any insurance company in existence. Dwellings covered with metal roofs are insured at 50 per cent. cheaper than other property.

Remember we are prepared to prove to you that ours is the safest and cheapest plan of insurance known.

J. B. BLAKE, Gen. Agent Abbeville, S. C.

J. FRASER LYON, Pres. Abbeville, S. C.

S. G. Major, Greenwood J. T. Mabry, Cokesbury W. H. Acker, Abbeville T. S. Elkins, Abbeville W. W. L. Keller, Long Cane I. A. Keller, Smithville T. S. Wardlaw, Cedar Spring W. W. Bradley, Abbeville Dr. J. A. Anderson, Abbeville M. G. Bowles, Abbeville A. O. Grant, Magnolia A. B. Kennedy, Calhoun Mills S. F. Morris, Abbeville H. L. Raso, Walnut Grove W. A. Nickles, Abbeville H. D. Timmerman, Ninety-Six I. B. Taylor, Fellowship J. W. Smith, Phenix J. H. Chiles, Bradley G. E. Dorn, Cedar Spring S. H. Stevens, Brooks Abbeville, S. C., Feb. 1, 1912.

Estate of Matthew Creswell.

Notice of Settlement and Application for Final Discharge.

Take notice that on the 25th day of June 1912, we will render a final account of our accounts and doings as Administrators of the Estate of Matthew Creswell, deceased, in the office of Judge of Probate for Abbeville County at 10 o'clock a. m., and on the same day will apply for a final discharge from our trust as such Administrators.

All persons having demands against said estate will present them for payment on or before that day, proven and authenticated or be forever barred.

J. M. CUDDY, J. S. CRESWELL, Administrators.

If you will inspect the houses around town painted with Devco paint you will have no trouble deciding what you will put on yours. It's the kind that lasts and looks well. For sale at Speed's.

HARRIS & CALVERT,

Funeral Directors and Practical Embalmers

TELEPHONE No. 149

Our equipment is new and we will give our patrons prompt and polite attention every hour in the day and night.

NIGHT PHONES

W. A. Harris No. 96

W. A. Calvert No. 105

G. C. Gambrell No. 185



Drop in with, or Mail

your architect's plans and builder's list, and let us figure with you on a complete house bill.

You will be surprised and pleased. Our stock is so complete and varied, you can easily satisfy yourself on the most particular and exacting specifications.

Controlling the manufacture of our entire output as we do, from stump through our own saw and planing mills to the finished product, we furnish mill work and interior finish that is of the highest standard.

Complete house bills our specialty.

"Buy of the Maker"

AUGUSTA LUMBER CO. AUGUSTA, GA.

Sash, Doors, Blinds, Etc.

Columbus Wagons

Columbus wagons are thoroughly ironed; they are made of select wood stock; they are attractively painted and striped; they are durable. We have a Columbus wagon to fill

every requirement. We have them in both one and two-horse styles. There is a Columbus wagon on our floor that we want you to inspect. Call today and learn why it is to your advantage to use this wagon of unquestioned quality.

J. R. Glenn's Locals.

4,000 Fruit Jars, three kinds, Atlas E. Z. Seal, Mason and Economy. Caps, rubber, jelly glass, etc.

3,000 tin cans, with soldered caps. Capping steels, solder and fluid.

Preserving kettles.

Freezers \$2.00 to \$4.00, triple motion. Ice cream junks.

White canvas slippers 75 cts to \$1.00. Well buckets, all kinds, well chains.

Victor & Terrell sweeps and bolts.

For nice cigars and chewing tobacco go to Speed's Drug Store.

They Put an End to It.

Charles Sable, 30 Cook St., Rochester, N. Y., says he recommends Foley Kidney Pills at every opportunity because they gave him prompt relief from a bad case of kidney trouble that had long bothered him. Such a recommendation, coming from Mr. Sable, is direct and convincing evidence of the great curative qualities of Foley Kidney Pills. McMurray Drug Co.

That pain in the head and back of neck often comes from smoking mean cigars. Moral, smoke Speed's Cigars.

The Economy Jar. KERR GLASS MFG. CO. PORTLAND, OREGON CHICAGO, ILL. Has NO LEAKY RUBBER RING to decay and admit the air—has NO POISONOUS ZINC CAP—has no UNEVEN AND LEAKY GLASS TOP, but—Instead it has a Gold Enamelled Cap with tasteless, sanitary composition gasket which seals AIRTIGHT and as no other jar has sealed before.

FOR SALE BY J. R. Glenn, Abbeville, S. C.

Scoco Top Dresser

4-7 1-2 2-4

Will hurry forward that late cotton and make it fruit like early planted cotton. It will also sustain early planted cotton till late.

We would be glad to talk with you.

J. H. PARKS, Manager, THE SOUTHERN COTTON OIL COMPANY, ABBEVILLE, S. C.